

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

وَالْتَّقُوا اللَّهَ، إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٠﴾

المائدة ٢

*«Help one another in righteousness and piety,  
and do not help one another in sinning and  
transgression. And fear and revere Allāh;  
verily, Allāh is severe in punishment.»*

[Al-Mā'idah 5:2]

رسائل في المنهج - الكتاب الأول

MONOGRAPHS IN MANHAJ - 1

الرَّسَالَةُ التَّبُوكِيَّةُ لابن قَيِّم الجوزيَّة  
THE MAGNIFICENT JOURNEY  
AS DEPICTED IN IBN UL-QAYYIM'S  
**AR-RISĀLAT UT-TABŪKIYYAH**  
(THE MESSAGE FROM TABŪK)

SECOND EDITION

TRANSLATION AND COMMENTS BY

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مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

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Phrase	Mentioned with	Transliteration	Meaning
❦	More than two companions	<i>Raḍiya 'Llāhu 'anhum.</i>	May Allāh be pleased with them.
❧	A past scholar or righteous Muslim.	<i>Raḥimahu 'Llāh.</i>	May Allāh have mercy on him.

When coming across any of these symbols, the reader is advised to utter the complete phrase in order to obtain the reward of saying the appropriate *thikr* or *du'ā'*.

## PREFACE

### The Author

#### BIRTH

The author of this book is Abū 'Abdillāh, Shamsuddīn Muḥammad, son of Abū Bakr, son of Ayyūb, son of Sa'd, son of Ḥurayz, of Damascus. He is best known as Ibn ul-Qayyim (Son of the Custodian), named so after al-Jawziyyah school in Damascus which was under custody of his father. His family was one of honor and knowledge.

He was born on Ṣafar 7, 691 AH (1292 CE), in the village of Zur', to the south-east of Damascus.

#### TEACHERS

He moved to Damascus and learned the Islāmic knowledge under a number of prominent scholars. His teachers included:

- His father;
- Ash-Shihāb un-Nābulī;
- Judge Taqiyyuddīn Bin Sulaymān;
- Abū Bakr Bin 'Abdiddā'im;
- 'Issā al-Muṭ'im;
- Ismā'il Bin Maktūm;
- Fāṭimah Bint Jawhar;
- Ṣafiyuddīn al-Hindī; and
- Ismā'il Bin Muḥammad al-Ḥarrānī.

His most notable teacher was Aḥmad Bin 'Abdilḥalīm Ibn Taymiyyah. He valued him most and he stayed with him continuously in his years of youth, from 712 AH (1312 CE) until Ibn Taymiyyah's death in 728 AH (1328 CE). He loved him dearly, he comprehended his thought, and he worked on clarifying and spreading his knowledge and writings after his death.

of *īmān*. He then goes on to deliberate on the situations of true misery and true happiness.

Toward the end, he stipulates the requirements of the Journey of Migration, presenting along the way some very important insights for sound comprehension of the Qur'ān.

In addition to its valuable methodological coverage, this book is very touching in its address to the soul and heart. This is a characteristic that you rarely find in writings of other authors. May Allāh (ﷻ) reward Ibn ul-Qayyim profusely.

### Acknowledgements

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description, my wife Umm 'Abdullāh whose continued support and encouragement have been vital for completing this and other works, 'Abdullāh al-Jibālī who designed the cover, and Ālā' al-Jibālī who proof-read the manuscript.

We ask Allāh (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

*Muhammad al-Jibālī*  
6 Jumādā al-Ākhirah 1422 H  
25 August 2001

## CHAPTER 1

### INTRODUCTION

The *shaykh*, *imām*, and '*allāmah* Muḥammad Bin Abī Bakr, better known as Ibnu Qayyim il-Jawziyyah, may Allāh be pleased with him and may He please him, said the following in the message that he sent out from Tabūk <sup>1</sup> on the eighth of *al-Muḥarram* <sup>2</sup>, 733 AH <sup>3</sup>: —

I glorify and praise Allāh with all the praise that He deserves. I ask Allāh to grant distinguished honor and peace to the Seal of His Prophets and Messengers, Muḥammad (ﷺ).

### The Happiness of a Human Being

Allāh (ﷻ) says in His Book:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ  
وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ المائدة ٢

«Help one another in *birr* <sup>4</sup> and *taqwā*, and do not

<sup>1</sup> Tabūk is a village on the northern territory of the Arab Peninsula, close to the border of Palestine.

<sup>2</sup> *Al-Muḥarram*: The first month of the Islāmic lunar calendar.

<sup>3</sup> AH: Abbreviation for "After *Hijrah*". The Islāmic (*Hijrī*) calendar starts on the year that Prophet Muḥammad (ﷺ) migrated from Makkah to al-Madīnah. This corresponds to 622 CE (Christian Era). Being lunar, the *Hijrī* year is 11 days shorter than the solar year, which makes a difference of one year every 33 years. Thus, to convert AH years to CE years you need to do the following:

$$CE = 622 + AH - (AH \div 33).$$

From this, we can obtain the reciprocal conversion as follows:

$$AH = (CE - 622) \times (33 \div 32).$$

We deduce that this book was written on 1333 CE.

<sup>4</sup> *Birr*: Righteousness, virtue, goodness and related meanings. This will be thoroughly explained later in this chapter.

help one another in *ithm* (sin) and *‘udwān* (transgression). And revere and fear Allāh. Verily, Allāh is severe in punishment.» <sup>1</sup>

This *āyah* comprises all that is good for the people in this life and the hereafter — in regard to their mutual relationships, as well as their relationship with their Lord (Allāh). This is so because every person only deals with one of these two situations or obligations:

- 1) The obligation between him and Allāh (ﷻ), and
- 2) The obligation between him and the other people. <sup>2</sup>

### Duty Toward Other People

A person's duty toward his fellow human beings — in terms of dealing with them, aiding them, and befriending them — is that his association with them should be directed toward helping one another in pleasing and obeying Allāh. This is the ultimate happiness and success of a human being. One cannot find happiness in any other way. Furthermore, this is “*birr* and *taqwā*”, which encompass the whole *Dīn*.

It should be noted that when either of the two terms, “*birr*” and “*taqwā*”, is mentioned, the other term is implied, either inclusively or necessarily. <sup>3</sup> However, it is more likely that they imply each other inclusively. The reason for this is that *birr* (or righteousness) carries the meaning of *taqwā* (or piety) and vice versa. This should not conflict with the fact that when the two terms appear coupled (as they do here), each of them carries a distinctive meaning.

There are numerous other pairs of terms that carry a similar relationship, such as:

<sup>1</sup> *Al-Mā'idah* 5:2.

<sup>2</sup> Note that Ibn ul-Qayyim will now discuss this second obligation over the next few pages. He will then go back to discuss the first obligation near the end of this chapter and beyond.

<sup>3</sup> “Inclusively” here means that each term is included in the meaning of the other. “Necessarily” here means that each term is a natural and necessary consequence of the other.

“*Īmān*” versus “*Islām*” <sup>1</sup>,  
 “*Īmān*” versus “good deeds” <sup>2</sup>,  
 “*Faqīr*” (a poor man) versus “*miskīn*” (a needy man),  
 “*Fusūq*” versus “*‘iṣyān*” <sup>3</sup>, and  
 “*Munkar*” versus “*fāḥishah*” <sup>4</sup>.

Comprehending this important rule helps eliminate many misconceptions that have confused people. <sup>5</sup>

<sup>1</sup> When *īmān* and *Islām* are coupled, the first would mean the belief of the heart, and the latter would mean the apparent actions, such as prayer and fasting. This is expressed in the well-known *ḥadīth* of Jibrīl (ﷺ).

<sup>2</sup> When *īmān* and “good deeds” are coupled, the first would mean the belief of the heart, and the latter would mean the apparent actions, such as prayer and fasting. On the other hand, when *īmān* is mentioned alone, it would include *Islām* and good deeds as part of its meaning. This is expressed in the well-known *ḥadīth* of the seventy-some branches of *īmān*.

<sup>3</sup> In *Madārij us-Sālikīn* (1:401-403), Ibn ul-Qayyim explains the difference between these two terms as follows:

*Fusūq* appears in Allāh's Book alone or coupled with *‘iṣyān*. When it appears alone, it is of two types: *fusūq* of disbelief that takes one out of the folds of *Islām*, and *fusūq* that does not take out of *Islām* ...

When *fusūq* is coupled with *‘iṣyān*, it means committing things that Allāh has prohibited.

As for *‘iṣyān*, it is disobeying Allāh's commands ...

Thus, *fisq* is more specific to committing a prohibition, whereas *‘iṣyān* is more specific to disobeying a command, and each of these two terms may be applied to (the meaning specific to) the other.

<sup>4</sup> In *Madārij us-Sālikīn* (1:413-414), Ibn ul-Qayyim explains the difference between these two terms:

*Faḥshā* (or *fāḥishah*) is an action whose ugliness (*fuḥsh*) is apparent to everyone, so that any person with sound intellect would abhor it. This is why it usually refers to *zinā* and sodomy. Thus, Allāh applies it (*fāḥishah*) to deeds of extreme ugliness. Similarly, any despicable speech is called *fuḥsh*, because of its manifest ugliness, such as obscene swearing and abuse.

*Munkar*, on the other hand, is an action that is rebuffed by (clean) intellects and natures. This is similar to smelling a foul odor, viewing an unpleasant sight, tasting a repulsive flavor, or hearing a repulsive sound ... Thus, a *munkar* is a deed that the intellects do not recognize or accept.

<sup>5</sup> This will be discussed further in the next few pages.



The qualities mentioned in this *āyah* thus cover all aspects of the *Dīn*: essentials and rituals, deeds of the limbs and of the heart, as well as the five essential articles of faith.

At the end of this *āyah*, Allāh (ﷻ) expresses that these very qualities are also the qualities of *taqwā*.

## Taqwā in Relation to Birr

### DEFINING TAQWĀ AND İHTISĀB

The reality of *taqwā* is obeying Allāh with *īmān* and *ihtisāb*<sup>1</sup> — in regard to His commands and prohibitions. Thus one would obey Allāh's commands, believing in them and in His promised rewards, and would also avoid His prohibitions, believing in them and fearing His retribution.

This is similar to what Ṭalq Bin Ḥabīb (رضي الله عنه)<sup>2</sup> said, “If ordeal appears among you, extinguish it with *taqwā*.” When asked, “What is *taqwā*?” He replied:

”أن تعمل بطاعة الله، على نور من الله، ترجو ثواب الله،

وأن تترك معصية الله، على نور من الله، تخاف عقاب الله.”

“*Taqwā* is to act in obedience to Allāh, with light (guidance) from Allāh, seeking Allāh's reward, and to avoid disobeying Allāh, with light from Allāh, fearing Allāh's punishment.”<sup>3</sup>

This is one of the best definitions of *taqwā*. Every deed requires an origin and a goal. A deed would not count as an act of obedience that

<sup>1</sup> *Ihtisāb*: Counting on Allāh's promised rewards for a given deed.

<sup>2</sup> Ṭalq Bin Ḥabīb al-'Anazī is a *tābi'ī* who was known for knowledge, righteousness, and distinguished recitation of the Qur'ān. He died before 100 AH (*Siyaru A'lām in-Nubalā'* 4:601).

<sup>3</sup> These words of Ṭalq were recorded by Ibn ul-Mubārak (in *az-Zuhd*) and Abū Nu'aym in (*al-Hilyah*). Al-Albānī (رضي الله عنه) verified this to be an authentic report from Ṭalq (in *al-Īmān* of Ibn Abī Shaybah).

brings one closer to Allāh unless it originates from *īmān*. It must emanate from pure *īmān*, and not from custom, desire, pursuit of (worldly) praise or status, and so on. Furthermore, the deed's goal must be attaining Allāh's rewards and acceptance. This is the meaning of *ihtisāb*.

### ĪMĀN AND İHTISĀB

These two essential requirements for a good deed, i.e. *īmān* and *ihtisāb*, often appear together in the Prophet (ﷺ) *ḥadīths*. For instance, Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«من صام رمضان إيماناً واحتساباً، غفر له ما تقدم من ذنبه»

«Whoever fasts *Ramaḍān* with *īmān* and *ihtisāb*, all of his previous sins will be forgiven.»<sup>1</sup>

Also, Abū Hurayrah and 'Ubādah Bin aṣ-Ṣāmit (رضي الله عنه) reported that the Prophet (ﷺ) said:

«من قام ليلة القدر إيماناً واحتساباً، غفر له ما تقدم من ذنبه»

«Whoever stands up (in prayer) on the Night of *Qadr*<sup>2</sup> with *īmān* and *ihtisāb*, all of his previous sins will be forgiven.»<sup>3</sup>

### TAQWĀ IMPLIES BIRR

In Ṭalq's statement, "... with light from Allāh," points to the first requirement, *īmān*, that should be the origin of a deed and the cause for initiating it.

And in his statement, "... seeking Allāh's reward," points to the

<sup>1</sup> Recorded by al-Bukhārī and Muslim.

<sup>2</sup> *Qadr*: Honor and Distinction. The most blessed night of the year is the Night of *Qadr*. It is one of the nights of the month of *Ramaḍān* during which Allāh's mercy descends abundantly.

<sup>3</sup> Abū Hurayrah's (رضي الله عنه) narration is part of the previous *ḥadīth* that was recorded by al-Bukhārī and Muslim. 'Ubādah's narration was recorded by Muslim and Aḥmad.



﴿وَإِنْ تَلَوْا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ النساء ١٣٥

«If you distort (your testimony) or refuse (to provide it), then indeed Allāh is ever Acquainted with what you do.»<sup>1</sup>

Allāh (ﷻ) here mentions and warns against two ways of hiding the truth: distorting the testimony and refusing to provide it.

When the truth is apparent and evident, a person who likes to hide it does so in one of two ways: he turns away from it and avoids to mention it, acting as a mute devil, or he alters and distorts it.

The distortion of truth can be in words or meaning. Distorting the words is done by adding, removing, or replacing some terms with others. It can also be done by uttering some words in such a way as to make the listener think that he heard something different from what was actually meant. This is similar to what the Jews did in greeting Allāh's Messenger (ﷺ)<sup>2</sup>.

Distorting the meaning is done by interpreting the words differently from what the speaker intended, introducing that which he did not mean, dropping some of what he meant, and so on.

## Summary

Thus Allāh (ﷻ) warns against all kinds of distortion of the testimony. A witness is required to provide a precise testimony, without hiding or distorting it.

Just contemplate then on the great amount of wisdom and knowledge contained in this *āyah*.

In summary, *īmān* is not present or complete in a person unless he submits to the Texts (of the Qur'ān and Sunnah) with acceptance and satisfaction, proclaiming them and inviting others to them, and never rejecting or distorting them.

<sup>1</sup> *An-Nisā* '4:135.

<sup>2</sup> When greeting the Messenger (ﷺ), some Jews pretended to say, "As-Salāmu 'Alaykum," when they actually said, "As-Sāmmu 'Alaykum (Death be upon you)." (Al-Bukhārī and Muslim from 'Ā'ishah (رضي الله عنها)). Also, review *al-Mujādalah* 58:8.

## CHAPTER 5

### OBEYING THE MESSENGER

#### Submission to the Decisions of Allāh and His Messenger

Allāh (ﷻ) says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ الأحزاب ٣٦

«It is not for a believing man or woman, when Allāh and His Messenger have decided a matter, that they should have any choice about their affair.»<sup>1</sup>

This *āyah* indicates that when it is confirmed that Allāh (ﷻ) and His Messenger (ﷺ) have made a decision or have informed about a particular matter, then no believer, male or female, may choose differently. Any opposing choice would contradict *īmān*.

Ash-Shāfi'ī (رحمته الله) reported that there is a consensus among the *ṣahābah*, the *tābi'ūn*, and their followers, that:

“If a *sunnah* of Allāh's Messenger (ﷺ) becomes manifest to a person, he would not have any choice but to follow it, regardless of other people's opinions.”<sup>2</sup>

No Muslim 'ālim would dispute or doubt the truth of this statement. The only (human) evidence that the people are required to follow is the words of the Infallible (Muḥammad ﷺ) who does not say anything out of desire.<sup>3</sup>

Other people's views could, at best, be acceptable to follow. But in

<sup>1</sup> *Al-Aḥzāb* 33:36.

<sup>2</sup> *Ar-Risālah*.

<sup>3</sup> As in *an-Najm* 53:3.

no way may they be used to oppose or outweigh the Texts (of the Qur'ān and Sunnah). We ask Allāh (ﷻ) to protect us from the failure (incurred on those who do not abide by this).

### Guidance in Obeying the Messenger

Also, Allāh (ﷻ) says:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ، فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ، وَإِنْ تُطِيعُوهُ تَهْتَدُوا، وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾ النور ٥٤

«Say, “Obey Allāh and obey the Messenger; but if you turn away then upon him (the Messenger) is that with which he has been charged, and upon you that with which you have been charged. If you obey him, you will be rightly guided. The Messenger's duty is only clear deliverance (of the Message)”»<sup>1</sup>

Here Allāh (ﷻ) makes obeying the Messenger (ﷺ) a condition for guidance; guidance cannot be acquired without this obedience. The duty of the Messenger (ﷺ) is to deliver the Message; and the people's duty is to follow, obey, and submit to him. Al-Bukhārī (رحمته) reported that Az-Zuhrī<sup>2</sup> said:

“From Allāh (comes) the knowledge; from the Messenger (ﷺ) (occurs) the deliverance (of the knowledge); and from us (is required) the submission (to the Message).”

Thus if the people neglect their duty of belief and obedience, they will harm themselves, not the Messenger (ﷺ). His responsibility is not

<sup>1</sup> An-Nūr 24:54.

<sup>2</sup> One of the *Tābi'īn*. He is a famous scholar of *Ḥadīth* and one of the important teachers of al-Bukhārī.

to make them guided and successful, but only to deliver the Message to them.

### Referring Disagreements to Allāh and His Messenger

#### ADDRESSING THE BELIEVERS

Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ، فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ النساء ٥٩

«Believers! Obey Allāh, and obey the Messenger and those in authority among you. If you disagree over anything, refer it to Allāh and the Messenger — if you (truly) believe in Allāh and the Last Day. That is the best (way) and best in result.»<sup>1</sup>

Allāh (ﷻ) requires obedience to Him and to His Messenger (ﷺ). He starts the *āyah* with an address to the believers, hinting that what is required thereafter is a consequence of this title with which they are addressed.

This is similar to saying, “You whom Allāh has favored and enriched with His bounties, be good to others as Allāh has been good to you.” And also, “O learned man, teach the people what benefits them.” And, “O ruler, rule with justice.” And so on.

For this reason, legislative matters in the Qur'ān are frequently started by addressing the believers. For example, Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ البقرة ١٨٣

<sup>1</sup> An-Nisā' 4:59.